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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLV—No. 12 **October, 1957**

THE study of the hidden meaning in every religious and profane legend, of whatever nation, large or small—pre-eminently the traditions of the East—has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it. In this the writer disagrees with those symbologists who find in every myth nothing save additional proofs of the superstitious bent of mind of the ancients.

—H. P. BLAVATSKY

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(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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A U M

With death we leave behind us memory and old age and fatigue. We may die old, but we shall be born young. —JOHN E. MCTAGGART

THEOSOPHY

Vol. XLV October, 1957 No. 12

THE PASSING OF IDEOLOGIES

WHILE "Ideology" means for most people and is in fact a theory of political and social progress, involving principles and programs, the term may also be used in a wider sense, to include all theoretical explanations which affect human values. The popular (and unpopular) ideologies of our time have enjoyed a species of support once reserved for religious faiths and systems, having in practical terms, largely taken the place of religion. In fact, it might be argued that the influence of religion in the West has changed in inverse proportion to the influence of ideological attitudes, that as ideological theories gained strength, religion declined.

What, exactly, is an "ideology"? It is the body of doctrine which results when a program of action and human behavior is built upon assumptions concerning the nature of things. Communism is an ideology. Fascism was an ideology. Economic theories which lead to moral judgments and shape political issues are ideologies.

From an ultimate or Theosophical point of view, an ideology is a constellation of doctrines founded upon *Samvritti,* or relative truth. While ancient social systems might qualify technically as ideological systems, pre-Platonic conceptions of social order were not ideological, in that no attempt was made to justify them with argument for their suitability and conformity with nature. Only in recent times, and in the West, have ideologists felt obliged to offer "proofs" of the correctness of their doctrines. The principal reason for this, speaking historically, is that modern theories of government have arisen contemporaneously with the scientific movement, and adopted the mood and

temper of scientific demonstrations. The revolutions of the eighteenth century were preceded by development of a great body of doctrine; the revolutions themselves were announced and defended with explanatory and justifying manifestoes; and ever since, anyone with a political reform or program to propose has felt it natural and necessary to build a theoretical foundation for the proposal.

This analysis finds a measure of confirmation from the Theosophical view of human evolution. The present, as William Q. Judge put it in the *Ocean of Theosophy,* is the "age of inquiry." The awakening to further activity of the rational mind is a characteristic development of the cycle. Explanation, then, as distinguished from revelation, however sublime, is the keynote of the present evolutionary impulse. Naturally enough, intellectuality has claimed great authority and attention during the past several centuries. Thus, for both historical and evolutionary reasons, ideology has been the prevailing force in human affairs.

Some words on science and the scientific method may be appropriate here. Science is the most impressive example we have of the operation of the intellectual principle. Almost as a deliberate formulation of the Theosophic account of the intellect, science has declared its independence of ethics and has boasted of its purely technical "objectivity." While the corruptions of theological "morality" afford an expedient explanation of the decision of scientists to remain moral "isolationists," a more fundamental analysis suggests that this "amorality" is characteristic of the intellect when divorced from the higher faculties of intuition and Manas acting in conjunction with *Buddhi,* and that a phase of intellectuality of this sort was to be expected in the course of the present cycle.

Science, of course, was the product of a splendid enthusiasm of discovery. It may offer only "relative truth," but compared to the often inverted "truths" of the theologies which it replaced, it has been a wonder of the human spirit. Science went to nature, not to a priest, for its authority. It declared what occultism had always maintained—that man has the power to *know.* Within its bounds, it produced a kind of yoga discipline of its own, known as the scientific method. Besides becoming the material servant of man, it established a new feeling of self-reliance for Western civilization and it developed an impersonality in approach to human problems which had been entirely lacking in religion.

Only in the twentieth century have there been questionings as to the capacity of science to disclose the whole truth. It is generally conceded, today, that scientific "knowledge" is very little more than a practical tool with which to accomplish certain ends. "Things-in-themselves," or what Theosophists might term "absolute truth," can never be discovered by the scientific method, as presently conceived and applied. Then, in addition to this limiting theory of knowledge for science, have come the doubts of the value of a science entirely separated from ethical considerations. The tragedies of two world wars have driven this lesson home.

It is fair to call the scientific theory of knowledge now in decline a special "ideology." It is the theory which maintains that a full understanding of nature and man will result from the pursuit of observation and experiment according to well-established methods familiar to all workers in research. An entire school of sociology founded its hopes for the future on this assumption and the Marxist movement laid claim to the confidence of the working classes of the world by calling its body of doctrines "scientific socialism."

A combination of factors has led to decline in faith in both the special ideology of science and the political ideologists of our time. From the viewpoint of research, it was slowly learned that there are dozens of ways to look at the scene presented by nature, and dozens of scenes from which to select. The "approach" to natural phenomena is itself a "relative" thing, and must produce only a relative conclusion. Then, from the experience of ideologies in power and in action have come a whole series of disillusionments. Herbert Spencer began one phase of disillusioning analysis with his *Man and the State,* which showed how best laid plans of the nineteenth-century liberals produced a havoc they were quite unable to anticipate. Then, while some of the dreams of the eighteenth-century political philosophers have come true, others —the most important dreams, concerned with human happiness and contentment—have not. There is no need to detail the disillusionments arising from the socialist and communist revolutions, since the entire Western world is now intensely preoccupied with the anxieties and fears they have brought.

The state of mind of the coming generation, as a result of these multiple causes, has been well described in a recent article by Roy Finch in the anarcho-pacifist journal, *Liberation.* In this discussion, Mr. Finch examines the familiar complaint that the "younger genera-

tion" is timid and withdrawn from the problems of the world, seeking escape rather than "challenge." Finch has another explanation of the mood of present-day youth. In *Liberation* for May, he wrote:

> The attitude of the young today is small-scale—honestly and refreshingly so. They know that they have enough to do to handle their own lives and the problems immediately surrounding them. They do not have the old respect for those who set out to save the world when they cannot manage their own personal and family affairs. Perhaps there is a loss of imagination here, but it is made up for by the gain in honesty. The cardinal sin in the contemporary breviary is "phonyness," by which is meant pretending to be what we are not, talking big but not being willing to stake anything personally. The world is full of pretense and counterfeit, this attitude says; let us at least try not to fall into *that* trap. . . .
>
> But those who accuse the young of "apathy" forget how often they have been committed to enthusiasms that have created havoc or that have gotten nowhere. If the choice is between enthusiasms, "apathy" may be the more decent alternative. Similarly, when the young are urged to "speak up" by those whose speech has become empty rhetoric on the one hand or sectarian jargon on the other, perhaps it is small wonder that they prefer to keep silent.

Here, then, set forth with considerable clarity, is the growing temper of the time and an anticipation of what may become the broadly established mental attitude of the future. What is its significance with respect to the Theosophical Movement?

Before attempting to answer this question there is need to take account of the fact that there are many kinds of "relative" truth. The relative truth of science, for example, is a statement about an isolated "fact" or set of facts which has presumably gained some sort of experimental proof. The truth is relative since it is relative to something else—some other fact or group of facts which may not be understood at all, so that the initial fact, being misinterpreted, becomes highly misleading or, in effect, false. Much of the scientific arguments for artificial immunization, for example, most probably consists of "truths" of this sort. Then there are the contentions or doctrines maintained in the name of science which are not really scientific, except in a fragmentary way, but which grow into an ideological structure of aggressive argument and persuasion. The drive to flouridize the public water supply might be taken as an illustration of this kind of "science." Other phases of scientific "doctrine" would include the body of assumptions about human origins built up by modern anthropology, the criteria of

"healthful food and drugs" established by the Food and Drug Administration, and the procedures counseled by allopathic medical orthodoxy.

Due to the general decline in faith in ideologies, people in general may begin to take a "new look" at all these doctrines, and to give more attention to vociferously protesting minorities which offer other facts and other interpretations of the facts. On the whole, the modern world seems to be entering a cycle of self-reliance and independent thinking —although the development will probably be uneven, marked by eccentricities and excesses, as in the case of earlier mass movements or historical changes.

As a consequence of this broad trend, the Theosophical Movement will undoubtedly receive its share of attention. How will it appear to the inquiring mind of this and the coming generation?

Is there, for example, any "relative truth" or "ideology" in Theosophy?

The fact is that the growing skepticism toward ideologies affords a golden opportunity to Theosophists to show that in Theosophy is found the only clear distinction between absolute and relative truth, and that by this distinction the student is able to pursue his life with the help of doctrine, but *without* false faith in ideologies—since he never confuses the doctrines he studies with the truth he seeks. Many years ago, in her article, "What Is Truth?", H.P.B. made this distinction very plain:

> There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.
>
> In every age there have been Sages who had mastered the absolute yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and final truth to another man, for every one of us has to find that (to him) final knowledge in himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. . . . Still each of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays, however differentiated they may become after their long journey through the physical particles in space. . . .
>
> Absolute truth is *the symbol of Eternity,* and no *finite* mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn

> upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, *love of truth for its own sake,* for otherwise no recognition of it will follow. . . .
>
> To sum up the idea, with regard to absolute and relative truth, we can only repeat . . . *Outside a certain highly spiritual state of mind, during which Man is at one with the* UNIVERSAL MIND—*he can get naught on earth but relative truth, or truths, from whatsoever philosophy or religion.*

H.P.B. took this rule as an explanation for why she offered the readers of *Lucifer,* her magazine, a wide choice of reading matter—and not only "those truths which they [the editors] find reflected in their own personal brains," lest the magazine fall into "bigotry and intolerance, which are the chief landmarks on the path of Sectarianism."

While present-day Theosophists may find it the part of wisdom to cleave closely to the writings of H.P.B., the greatest possible mistake would be to ignore the *spirit* of her example, and to practice an assurance of the possession of "absolute truth" which *she* refused to manifest.

Theosophy may come as close to being "the truth" as we can imagine, yet its greatest truth is its attitude toward an explanation of the process of knowing. In a period of relative disillusionment, clarity on this point may be the best possible avenue to the opening minds of our time.

"IDEOLOGIES"

One man's thought, infinitely various as are its manifestations, is not all-embracing. Hence, we occasionally find even the greater philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticism of posterity. But as all work for one and the same object, namely, the disenthralment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers.

—H. P. BLAVATSKY

OCCULTISM VERSUS THE OCCULT ARTS

I oft have heard, but ne'er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose Nature's laws.
—MILTON

IN this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(*a.*) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(*b.*) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism —"through the yawning Earth from Stygian gloom, call up the meagre ghost to walks of light," and want, on the strength of this feat, to be regarded as full blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Eliphas Levi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicoloured and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the

NOTE.—This article was first published by H. P. Blavatsky in *Lucifer,* May, 1888, and was last reprinted in THEOSOPHY, February, 1943.

highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind. "Magic," a synonym for jugglery; "Sorcery," an equivalent for crass ignorance; and "Occultism," the sorry relic of crack-brained, mediæval Fire-philosophers, of the Jacob Boehmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble-rigging." They are terms of contempt, and used generally only in reference to the dross and residues of the Dark Age and its preceding æons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit. What do the words "miracle" and "enchantment" (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* (!!) as explained by the accepted authorities) convey to the minds of those who hear, or who pronounce them? A Christian—*breaking* "of the laws of nature," notwithstanding—while believing firmly in the *miracles*, because said to have been produced by God through Moses, will either scout the enchantments performed by Pharaoh's magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such "superstitions." This, because there is no term in existence to show the differ-

ence; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the "breaking of the laws of Nature" by man, God, or devil; the former —the *scientific* "miracles" and enchantments of Moses and the Magicians *in accordance with natural laws,* both having been learned in all the Wisdom of the Sanctuaries, which were the "Royal Societies" of those days—and in true OCCULTISM. This last word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya,* "Secret Knowledge." But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Purânas. There is (1) *Yajna-Vidya,*[1] knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Maha-vidya,* the "great knowledge," the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya,* knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply "knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," *i.e.,* arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, how-

---

[1] "The *Yajna,*" say the Brahmans, "exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from *'no* beginning.' It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yagus or sacrificial mysteries. 'The Yajna' exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes."—Martin Hauge's *Aitareya Brahmana.*

"This *Yajna* is again one of the forms of the Akasa; and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER."—"Isis Unveiled," Vol. I. Intr. See *Aitareya Brahmana,* Hauge.

ever invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above *arts*. But clairvoyance, symbolised in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodoos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are *conscious,* and the Charcot-Richet crew *unconscious,* Sorcerers. Thus, since both have to reap the fruits of their labours and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practised in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodoos and Dugpas enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let then those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma-Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably centre on those who are invincibly attracted towards the "Occult," yet who neither realise

the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter.* Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become *a mere beneficent force in Nature.* There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break,* the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or—he will let himself slide down the ladder at the first false step, and roll down into *Dugpaship. . . .*

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been

so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, *until their collective and unexpanded strength enables their possessor to enter the true Sanctuary of the Soul* and stand therein in the presence of the *Master*—the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can issue out of it impregnated with all the perfumes of the incenses used? . . . . Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the *Human Soul* (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal*. The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can

they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—*that same animal soul;* for both the higher and the lower portions of the "Human Soul" or Mind reject such inmates, though they cannot avoid being tainted with them as neighbours. The "Higher Self" or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, or even of the "Astral man"?

For this "Astral"—the shadowy "double" (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body.* It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life.* Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides,* the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT forever.[2]

[2] Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one, and* is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

How then can it be thought possible for a man to enter the "straight gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *égoisme à deux* in the second instance. What mother would not sacrifice without a moment's hesitation hundreds of thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves,* near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the "great orphan"? And how shall the "still small voice" make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity *en bloc* to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism*. not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo*-sophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue

true practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to* OCCULTISM *in the gratification of a terrestrial love or lust,* must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa;* the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in:—

> Depth ever deepening, darkness darkening still;
> Folly for wisdom, guilt for innocence;
> Anguish for rapture, and for hope despair.

And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence.* Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum.* Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians"; Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and æons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success.

But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the "astral" animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity—"narrow is the gate and straitened the way that leadeth unto life" eternal, and therefore "few be they that find it." So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. . . .

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that *Via Fatale* of the *Inferno,* over whose portal Dante read the words:—

Per me si va nella citta dolente
Per me si va nell'eterno dolore
Per me si va tra la perduta gente. . . . .

NOTES ON THE TAO TE KING

COMMENTARY on the *Tao Te King* for September stressed two points of emphasis in the teachings of Lao Tzu—the principle of anonymity as a safeguard, ensuring that ideas may be respected for their own sake rather than because of their authorship, and Lao Tzu's contribution to a realization that the most profound religious teachings are identical in psychological essence. A recently published volume by an oriental scholar, Holmes Welch, titled *The Parting of the Way: Lao Tzu and the Taoist Movement,* has just come to hand, and we note some excellent passages along these lines. First, as to the principle of anonymity, and the relative unimportance of Lao Tzu's somewhat conjectural historical existence, Mr. Welch says:

> It is possible that Lao Tzu never existed at all and that both the *Tao Te Ching* and its putative author are composites of various teachings and teachers. This is the opinion of some contemporary scholars.
>
> It is my own opinion that, except for a few interpolations, the book was written by one man. But I would agree that we know nothing about him. All we have are legends, most of which may have been incorrectly attached to his name, while his name may have been incorrectly attached to the book which bears it. The great historian, Ssu-ma Ch'ien, who attempted the first biographical sketch of Lao Tzu about 100 B.C., ends it by throwing up his hands in despair. His source material was certainly more complete and 2,000 years fresher than what we have to work with today. I do not think we shall ever succeed where Ssu-ma Ch'ien failed, unless, of course, archaeology provides new data. We shall never, that is, be able to write a life of the author of the *Tao Te Ching.*
>
> Is this a great loss? I think not. The important thing about the book is not its author, but its ideas. One of its ideas is the value of anonymity; the book really had to be anonymous. That may be why it mentions no dates, no places, no persons, no events.

Any one who has perused two or more renditions of the *Tao Te King* will certainly be aware of the fact that no definitive translation is possible. The true followers of Lao Tzu have preserved the *ideas,* and this in accord with the nature of sage instruction, that philosophical or mystic meaning cannot be accurately conveyed by the written word. One must ponder and wrestle with Lao Tzu's paradoxical sayings—preferably reading them by way of more than one interpretation—in order to discover that "true wisdom of a spiritual nature" is always Protean. Mr. Welch is interesting on this point:

The Chinese classics are deep waters indeed, and I think we must recognize at the outset that of all of them the *Tao Te Ching* is the one least susceptible of a definitive translation. We cannot be certain of what it means. We never will be. While some texts are more corrupt, some more archaic, and some more esoteric, no text—certainly none of comparable importance—so nicely combines vagueness with all these difficulties.

We have already noted how this combination is to be seen in Lao Tzu's metaphysics, in his paradoxes, and in his style. We have also noted that the *Tao Te Ching* is tied down by no references to specific persons, places, or events. There is an important consequence to such uncertainty. A critic of Shakespeare has pointed out that each era finds its own image in his plays; its values, sentiments, and preoccupations. How easily we can find our own image in the *Tao Te Ching!* It is a magic mirror, always found to reflect our concept of the truth. That may be the reason so much of all religious literature is obscure. When, for example, St. John of the Cross writes, "To arrive at being everything, desire to be nothing," each of us, revolving the precept in his mind and observing life, can find situations to fit it. Then we say that we have found the precept is true, whereas actually we have only found in what sense it is true. From person to person the sense changes, but the truthfulness remains. This Protean quality, this readiness to furnish whatever the reader needs, gives the *Tao Te Ching* an immense advantage over books written so clearly that they have only one meaning.

Insights concerning the common ground of all great religious precepts are illustrated by Mr. Welch in the form of parallel passages from the New Testament and Lin Yutang's popular translation of the *Tao Te King*. The comparison is so interesting that we here reproduce it as it appears in Mr. Welch's introduction. The reader will note that the identity discovered by Mr. Welch is not one of words, but of basic philosophical principles:

New Testament	*Tao Te Ching*
Do good to them which hate you (Luke 6:27)	Requite hatred with virtue (Chapter 63)
Resist not evil (Mat. 5:39)	It is because the (sage) does not contend that no one in the world can contend against him (22)
They that take the sword shall perish with the sword (Mat. 26:52)	The violent man shall die a violent death (42)

Except ye become as little children, ye shall not enter into the kingdom of heaven (Mat. 18:3)	In controlling your vital force to achieve gentleness, can you become like the new-born child? (10)
Behold the Lamb of God which beareth the sin of the world (John 1:29)	Who bears himself the sins of the world is the king of the world. (78)
If anyone would be first, he must be last of all (Mk. 9:35)	The Sage puts himself last and finds himself in the foremost place (7)
For whosoever will save his life shall lose it (Mat. 16:25)	He who aims at life achieves death (50)
Lay not up for yourselves treasures upon earth . . where thieves break through and steal (Mat. 6: 19)	When gold and jade fill your hall, you will not be able to keep them safe (9)
For what is a man profited if he shall gain the whole world and lose his own soul? (Mat. 16:26)	One's own self or material goods, which has more worth? (44)
Whosoever shall exalt himself shall be abased (Mat. 23:12)	He who is to be laid low must be exalted to power (36)
Parable of the lost sheep (Mat. 18:12)	Did (the Ancients) not say, "to search for the guilty ones and pardon them"? (62)
Consider the lilies of the field, how they grow; they toil not neither do they spin (Mat. 6:28)	(Tao) clothes and feeds the myriad things (34)
(A sparrow) shall not fall on the ground without your Father (Mat. 10:29)	Heaven's net is broad and wide, with big meshes, yet letting nothing slip through (73)
Ask and it shall be given you, seek and ye shall find (Mat. 7:7)	Work it and more comes out . . . draw upon it as you will, it never runs dry (5 & 6)

In Giles' rendition, the third chapter, "The Doctrine of Inaction," is an introduction to later and more complete developments of Lao Tzu's anarchism and pacifism:

> Who is there that can make muddy water clear? But if allowed to remain still, it will gradually become clear of itself. Who is there that can secure a state of absolute repose? But let time go on, and the state of repose will gradually arise.

> Tao is eternally inactive, and yet it leaves nothing undone. If kings and princes could but hold fast to this principle, all things would work out their own reformation. And thus the Empire will rectify itself.
>
> Activity conquers cold, but stillness conquers heat. Purity and stillness are the correct principles for mankind.
>
> Leave all things to take their natural course, and do not interfere.

Here, again, we see the psychological kinship between the verses quoted and the New Testament's profoundly moving "Sermon on the Mount." We also find an expression of the doctrine of Karma as explained by the Buddha in the *Dhammapada* and by the teacher, Krishna, in the *Bhagavad-Gita.* The psychological implications of Taoist "anarchism" are numerous, and intuitive scholars approach the same conclusion from different directions. While Lao Tzu and Krishna suggest that the attainment of impersonality and impartiality of mind may be reached by dwelling on sublime abstractions, psychotherapists content themselves with pointing out the disastrous results of intense preoccupations with one's egocentric desires. All typical "neuroses" are connected with fear and hostility. The hostile man is the man who is never content to let nature take its course, who feels he must have what he wants in precisely the way he wants it, at the immediate moment. The karmic destiny of all other persons, rather than being taken into account and given sympathetic consideration, becomes simply a chain of obstacles. The neurotic, whether or not he has the power to make his interference effective, is an inveterate meddler with the lives and affairs of others. He sees, in all these, simply the environment in which he must fulfill his own desires. He is an "arranger" of lives, then, at best, and at the worst, he feels entirely justified in upbraiding or punishing. He interferes because he cannot stand the apparent interference in his own life of the deviant opinions or contrasted reactions of his fellows. He is, in other words, the antithesis of the philosophical anarchist or pacifist. He knows not the Tao, and, thus, will never find the "state of repose." The muddy water which must be made clear is that which inundates the secret caves of his own being.

It is, then, no simplification to suggest that in the many centuries since the time of Lao Tzu, innumerable men, in pondering the teachings of that great sage, have combatted "neuroses" before this term ever came into currency.

THEOSOPHY—A LIVING POWER

THE idea of self-examination is basic in Theosophy. Long before Freud discovered the technique of psychoanalysis, Theosophists were aware of the need for self-examination, and serious students were committed to its rationale. Yet, as individuals, we may learn much from the techniques of psychoanalysis, even though we believe—as most of us do—that few Theosophists will require analysts. All the information that we need for self-development is to be found in Theosophy, but not always in a form that "sparks" the individual mind. So, although we realize that "Theosophy *is* Psychology," some who have read widely of psychiatric literature feel that it may be profitable, individually, to reverse the statement, making psychology Theosophy.

Theosophy has it own specific term for what psychologists call emotional tension, unconscious motivations, conflict of basic drives, etc.—for these express component parts of our kamic nature. They are the "psychic blocks" out of which we build barriers against *free* communication with others, and with which we clog up our channels of perception of the *personal* application of universal ideas. They are the strands of our karmic web. They are the elements of what we *are,* as other levels of our nature are elements of what we may yet be.

"Cleansing the kamic nature" is the process of discovering these psychic elements and dispersing them. This is often a painful process, but absolutely necessary if we are to make Theosophy vital in our lives. Though even infrequent self-examination reveals the easier-to-get-at facets of our nature, only intensive self-analysis will lay bare the deep, unconscious levels. The need for "deep" analysis is indicated when, in our dealings with others, we find ourselves in some sort of psychic turmoil. As Theosophists working closely together, this is likely to involve another Theosophist.

Let us say that we have done or said something from the urgency of what we feel sure is a "pure" motive—that is, a motive free from *personal* involvement—then unexpectedly find ourselves engulfed in a torment of doubt and withering self-abasement. We have been caught, so to say, with our guard down; and are totally unprepared for the intrapsychic effect. Superficially "right motive," we find, is not the be-

all and end-all of right action. An only apparently right motive is insidious in its protective covering, under which hover in comparative safety our weaknesses and inadequacies. (For the strange, and rather frightening, thing about "right motive" is that it has to be *acted* on before we can see what is beneath it; mistakes are not "mistakes" until they are made.) This state of psychic shock—of seeing what we did not expect to see and feeling what we did not expect to feel—indicates the need for a closer inspection. It is the crucial point from which we must begin an intensive self-examination, if we are not to lose a valuable opportunity for further self-knowledge.

The intrapsychic disturbance may manifest in either of two typical ways: the aggressive response toward self-justification, or a shrinking from hitherto unnoticed elements of the personality. These responses indicate the direction our self-study must take if it is to be effective. The desire for self-justification always indicates that it is the motive, itself, that needs to be clarified—so we look for unconscious motivations which have their roots in compulsive "needs" or "claims" of the personality. This may mean a prolonged and painful search, but we must continue until there is no desire to push anything back beyond the level of consciousness, and no pressing need for self-justification. The impulse toward self-justification demands that we *see.*

If, however, we find no impulse toward self-justification, we may say we can probably rely on the integrity of our motive. Then why do we feel this terrible shrinking of the whole personality away from the impact of—we know not what? Because we are now facing the full force of what Karen Horney calls the "pride system." Mr. Judge says that there is nothing to equal the "pangs of an outraged conscience," but some of us who have felt both, find the pain of confronting the pride system equally intense. Pride, we remember, is the last bulwark of the personal man. Any honest attack on the pride system points up the difference between the self-picture we like to present to ourselves and others, and the picture we *now* see.

In confronting the pride system, we must be willing to *feel.* It takes a desperate courage to remain quiet and feel the turmoil of self-abasement. But we must expose ourselves to this trial if the process of self-knowledge is not to be stultified. We must be willing, and able, to *feel* this cyclonic disturbance until our mind has had time to discover its discrete elements. Possibly we find embarrassment over inept expression or faulty logic; or shame over what may easily *appear* to be

a holier-than-thou assumption. (The thought that is helpful here, of course, is that we are dealing with other Theosophists who are also trying to learn not to judge by appearances.) These feelings—embarrassment, shame, and the like—are purely personal, though they must be dealt with, understood, and eradicated if we are to take full advantage of H.P.B.'s life and work.

Yet suppose we find that the bulk of our "shrinking," the *intensity* of our pain, comes from the knowledge that we have "hurt" a brother Theosophist; we feel *both* his pain and our own. Then, out of this painful experience (indeed, because of it) we may become a better Theosophist; we have found that personal core of "brotherly love" that we *must* find if Universal Brotherhood is to be anything more than an idea.

We have now clarified our own nature to the extent possible at the moment; we are at peace with ourselves. There remains only the task of facing the situation openly. We can admit, if necessary, all the things we have discovered about ourselves; and we can say, "Where do we go from here?" Since we are dealing with a brother Theosophist, the answer will probably be, *"We go forward."*

It is by such experiences that we cement the planks of our theosophical platform, our ULT Declaration. We discover for ourselves that differences of opinion do not need to *end* in dissension; that side-issues remain such when the philosophy is all-important to each member; that aims and purposes are illuminated by the self-understanding that comes through our study and work together; and that the *personal* basis of Unity becomes unassailable only as it is compounded of patience, true brotherly love, and an ability to take our common human foibles with a light touch.

"The only *knowledge* we can have is that which we gain for ourselves, and within ourselves, as actual experience."

THEOSOPHY AND SCIENTIFIC DISCOVERY

(*Concluded*)

WHAT is called talent is usually a partial and unsymmetrical awakening of the soul from the domination of the senses. Talent does with ease that which mediocrity accomplishes with great difficulty, if at all. In the ordinary life of the world nothing short of real genius carries man out of himself and suggests the real nature of his being. Genius does with ease that of which mediocrity never even dreams, and of which no mere talent is capable. Genius dreams of the true, and gets glimpses of the essential being. Mediocrity follows; talent commands; genius knows and seldom stops to reason; it is beyond reason.

Mediocrity has little of either reminiscence or intuition, but may develop physical memory very largely. Talent has flashes of intuition, but is rather bias than illumination, a withdrawal of perceptions and faculties from other realms, to concentrate them on one sphere. Genius is another name for reminiscence, an ecstasy of inward vision, the essence of many memories, the synthesis of former experiences.

Experience relates to feeling and consciousness; memory to time and sense. Never until consciousness is severed from time and liberated from sense, does man realize that he *is*.

It is curious to read Schopenhauer and Hartmann and mark how, step by step, by strict logic and pure reason, they arrive at the same bases of thought that had been centuries ago adopted in India, especially by the Vedantin System. It may, however, be objected that they have arrived at this by the inductive method. But in Schopenhauer's case at any rate it was not so. He acknowledges himself that the idea came to him like a flash; having thus got his fundamental idea he set to work to arrange his facts, so that the reader imagines that what was in reality an intuitive idea, is a logical deduction drawn from the facts.

This is not only true of the Schopenhauerian philosophy, but also of all the great discoveries of modern times. How, for instance, did Newton discover the law of gravity? Was it not by the simple fall of an apple, and not by an elaborate series of experiments. The time will come when the Platonic method will not be so entirely ignored

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NOTE.—This article is a collation from standard Theosophical books and from unsigned articles in THEOSOPHY.

and men will look with favour on methods of education which will enable them to develop this most spiritual faculty.

Professor Roscoe, visiting Kirchhoff and Bunsen when they were making their great discoveries of the nature of the Fraunhoffer lines, says that it *flashed* upon his mind at once that there is iron in the sun; therein presenting one more evidence to add to a million predecessors, that great discoveries usually come with a *flash,* and not by induction. There are many more flashes in store for us.

As the astral light preserves the pictures of all past events and things, and as there is nothing new under the sun, the appliances, the ideas, the philosophy, the arts and sciences of long buried civilizations are continually being projected in pictures out of the astral into the brains of living men. This gives a meaning not only to the oft-recurring "coincidence" of two or more inventors or scientists hitting upon the same ideas or inventions at about the same time and independently of each other, but also to other events and curious happenings.

The methods of Modern Science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of Nature, by a thread of Matter. As soon as this breaks, the clue is lost, and it recoils in affright from the Incomprehensible, and confesses itself powerless. Not so did Plato and his disciples. With them, as with us, *the lower types were but the concrete images of the higher types.* The Spirit, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archaeus, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

Professor Jowett, in his introduction to the *Timaeus,* honestly remarks that the modern Physical Philosopher hardly allows to his notions the merit of being "the dead men's bones" out of which he has himself risen to a higher knowledge; forgetting how much the Metaphysics of olden times have helped the "physical" Sciences of the present day. If, instead of quarrelling with the insufficiency and at times the absence of strictly scientific terms and definitions in Plato's works, we analyze them carefully, the *Timaeus* alone will be found to contain within its limited space the germs of every new discovery.

Plato was right. Ideas rule the world; and as men's minds will re-

ceive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena, but these universal ideas, that we study; as to comprehend the former, we have to understand the latter. They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the eternal, of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the eternal reign of immutable law, unchanging and unchangeable, in regard to which there is only an Eternal Now: while to uninitiated mortals, time is past or future, as related to their finite existence on this material speck of dirt. This is what we study and what many have solved.

Plato says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. (But later), when the world had ceased to be governed and the gods retired, "ferocious beasts devoured a portion of mankind. Left to their own resources and industry, inventors then appeared among them successively and discovered fire, wheat, etc.; and public gratitude defiled them." And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.

The Secret Doctrine explains and expounds that which Plato says, for it teaches that those "inventors" were gods and demi-gods (Devas and Rishis) who had become—some deliberately, some forced to by Karma—incarnated in man.

"*Fruits and grains, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled—from* other lokas (spheres)" say the Commentaries. Now: "The earliest inventions (?) of mankind are the most wonderful that the race has ever made. The *first use of fire,* and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, the *processes by which the various cereals were first developed* out of some

wild grasses (?)—these are all *discoveries with which, in ingenuity and importance, no subsequent discoveries may compare.* They are all unknown to history—all lost in the light of an *effulgent dawn.*"

If it is asserted that there are no grains and fruits *unknown to earth,* then we may remind the reader *that wheat has never been found in the wild state: it is not a product of the earth.* All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thousands of years later in their coffins.

Although to us Egypt appears in the historical sky as a full-risen sun, she had her period of growth, when mighty Adepts sat upon the throne and guided the people. She gradually reached a high point of power and then her people grew material; the Adepts retired; pretended Adepts took their place, and gradually her glory waned until at last the light of Egypt became darkness. The same story was repeated in Chaldea and Assyria and also upon the surface of our own America. Here a great, a glorious civilization once flourished, only to disappear as the others did; and that a grand development of civilization is beginning here again is one of the operations of the just and perfect law of Karma. The development of the American nation has a mysterious but potent connection with the wonderful past of the Atlanteans, and is one of those great stories outlined in the book of fate.

The cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads—the egos—who were concerned so many ages since in developing and bringing it to its final lustre. In fact, we, hearing of new discoveries and inventions every day, and dreaming of great advances in all arts and sciences, are the same individuals who inhabited bodies among the powerful and brilliant as well as wicked Atlanteans, whose name is forever set immortal in the Atlantic Ocean.

We are, as yet, only preparers, much as we may exalt our plainly crude American development. Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration. We

are preparing here in America a new race which will exhibit the perfection of the glories that were being slowly brought to the surface from the long forgotten past. This is why the Americas are seen to be in a perpetual ferment. It is the seething and bubbling of the older races in the refining-pot, and the slow coming up of the material for the new race. This process will go on until in the course of many generations there will be produced on the American continents an entirely new race; new bodies; new orders of intellect; new powers of the mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen. When this new sort of body and mind are generated—then other monads, or our own again, will animate them and paint upon the screen of time the pictures of 100,000 years ago.

Now, the process of forming the foundation, or great spinal column, for that race which is to usher in the sixth, and which is now going on in the Americas, is a slow process for us. Obliged as we are by our inability to judge or to count except by relativity, the gradual coming together of nations and the fusion of their offspring over and over again so as to bring forth something new in the human line, is so gradual as to seem almost without progress. But this change and evolution go on nevertheless, and a very careful observer can see evidences of it. One fact deserves attention. It is the inventive faculty displayed by Americans. This is not accorded much force by our scientists, but the Occultist sees in it an evidence that the brains of these inventors are more open to influences and pictures from the astral world than are the brains of the older nations. There is more nervousness here than in the older nations. This is accounted for by the hurry and rush of our civilization; but such an explanation really explains nothing because the question yet remains, "Why is there such hurry and push and change in the United States?" Such ordinary arguments go in a circle, since they leave out of sight the fundamental reason, so familiar to the Theosophist, that it is human evolution going on right before our eyes in accordance with cyclic laws.

As man's civilization has traveled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the

old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations, of busy life on every hand, and, as it were, beckon to the man to stay and build. These "fairies," as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again.

Going deep into geological strata, the doubt of man's existence contemporaneously with the plesiosaurus arises because no fossil *genus homo* is discovered in the same stratum. It is here that the theories of the Theosophist come in and furnish the key. Those hold that before man developed any physical body he clothed himself with an astral form; and this is why H. P. Blavatsky writes in her *Secret Doctrine*: "it teaches the birth of the *astral* before the *physical* body, the former being the model for the latter."

Man threw off astral bodies one after another, in the ceaseless pursuit, each effort giving him a little more density. Then he began to cast a shadow, as it were, and the vast, unwieldy animal world—and others as well—felt more and more the draughts made upon it by the coming man. As he thickened they grew smaller, and his remains could not be deposited in any stratum until such time as he had grown to sufficient hardness. But our modern anthropologists have not yet discovered when that was. They are ready enough to make definite statements, but, learned as they are, there are surprises awaiting them not so far off.

While, therefore, our explorers are finding, now and then, the remains of animals and birds and reptiles in strata which show an age far greater than any assigned to the human race, they never come upon human skeletons. How could man leave any trace at a stage when he could not press himself into the clay or be caught by soft lava or masses of volcanic dust? The question of exact period may well be left for a more detailed account; this is only to point to the law and to the explanation for the non-appearance of man's remains in very early geo-

logic strata. But the Theosophic Adepts insist that there are still in the earth bony remains of man, which carry his first appearance in a dense body many millions of years farther back than have yet been admitted, and these remains will be discovered by us before much time.

One of the first results of these discoveries will be to completely upset the theory as to the succession of ages which is given and accepted at the present time, and also the estimation of the various civilizations that have passed from the earth and left no trace except in the inner constitution of ourselves—for it is held that *we are those very persons,* now in different bodies, who so long ago lived and loved and died upon the planet. We began to make Karma then and have been under its influence ever since.

The arts and sciences are like the Phoenix of old: they die but to revive. And when the question found on page 58 of *Esoteric Buddhism* concerning "the curious rush of human progress within the last two thousand years," was first propounded, Mr. Sinnett's correspondent might have made his answer more complete by saying: "This rush, progress, and the abnormal rapidity with which one discovery follows the other, ought to be a sign to human intuition that what you look upon in the light of 'discoveries' are merely *re-discoveries,* which, following the law of gradual progress, you make more perfect, yet in enunciating, you are not the first to explain them." We learn more easily that which we have heard about, or learnt in childhood. If as averred, the Western nations have separated themselves from the great Aryan stock, it becomes evident that the races that first peopled Europe were inferior to the root-race which had the Vedas and the pre-historic Rishis. That which your far-distant forefathers had heard in the secrecy of the temples was not lost. It reached their posterity, which is now simply improving upon details.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomena of natural science that they can fathom to its innermost depths, or explain in all its aspects. The occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the innermost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes.

YOUTH-COMPANIONS ASK— AND ANSWER

ARE there any distinctions, other than those of simplification, between the "three truths" of Theosophy School and H.P.B.'s three fundamental propositions? If so, what are they?

(*b*) It is perhaps assumed by some students of Theosophy that the Three Truths and the Three Fundamentals are interchangeable terms, or that at most the difference lies in the more intellectual wording of the Fundamentals. For this and another reason there is great value in asking oneself a question like this one, for the danger of over-simplifying one's conceptions is always present.

The first fundamental proposition, as written in *The Secret Doctrine,* deals with the concept of the Absolute and with the duality of spirit and matter. Although the first truth, as presented in *The Eternal Verities,* speaks of the Absolute, it concerns itself primarily with the idea of the identity of all Souls with the Oversoul and also involves the idea of "the essence of individuality." These last two are actually the subject of H.P.B.'s third fundamental. Then, too, in her second fundamental she postulates the universality of the law of periodicity and suggests the alternation of life and death as an example; yet, in the *Verities* the second truth is concerned not only with cycles and reincarnation, but also with Karma, which she does not mention. The third fundamental and the third truth both deal with evolution. The differences between them can be inferred from the foregoing.

Although there are these specific differences of content in corresponding numbers of the Fundamentals and the Truths, as the *Verities* says, ". . . they (the two groups) are made of the very same ideas!" Since this is so, why should they be presented differently?

Throughout *The Secret Doctrine,* H.P.B. offers numerous re-formations of these principles and their relation to one another. They have many ramifications and aspects, and for this reason alone it would seem essential that she do so; also, unvarying repetition tends to crystalize ideas into one formula. In any case, these principles are presented by her in speculative form. In consequence, the mind which considers them must have some maturity and agility. It is essential for the purposes of impartial investigation that they be written this way, not merely because of the limitations of a child's understanding, but

also because the three Truths are constructed in a more applicable manner, so that he can more easily grasp them. Of course, when ideas are taught in a matter of fact and expository way, you run the danger of the child accepting them without reservation. This is a problem worth considering, but during the consideration we should not neglect the fact that anything offered a child—without promise of reward or threat of punishment—simply becomes for him a "working hypothesis."

The child, like the man, perceives and comes to know through many, many areas of perceptions. One of these, and hardly the least important, is that of a sometimes startlingly clear intuition. Now, we cannot expect to communicate directly with the child's intuition on a pre-determined basis of exposition, but by offering him the best we can in the manner of simple basic phrasings of principle we allow him the opportunity to "respond" whenever it is natural for him. *The Eternal Verities* is obviously a means by which the child may be given an introduction to the Principles suggested by H.P.B. as "Propositions." Many avenues of intellectual consideration are not possible for a youngster, so fine distinctions of verbal philosophy are not particularly relevant. There seems to be a great advantage in encouraging the child to discover, as he becomes older, that the ideas he has grasped in a general way are so germinal that many important developments of thought can be made around them. As he makes the transition to the Fundamental Propositions of *The Secret Doctrine* he realizes that truth never resides in *any* certain set of formulations, and that the secret is to extract the essence, or principle, being expressed.

Surely all children need disciplining at times. What kind of punishment is there which is effective and yet which can be sanctioned theosophically?

(*a*) The dictionary tells us that to punish means to inflict with pain, loss, or suffering for disobedience or intentional wrongdoing. Whichever method may be chosen at any time, its application should make sense to the child. If it does not, he will be confused, and an excellent opportunity for learning and growing will have been wasted. If life is essentially a learning process, as Theosophy suggests, then one should examine each situation for its educational content, and choose one's course of action with a view to enlarging others' understanding. It is interesting that the word "discipline" originally meant teaching or instruction, and that now it has as one definition "training which

corrects, molds, strengthens, or perfects." By what methods can one actually apply this latter type of discipline to a child?

It is very important that the parent does not "shut the child out"—does not, so to speak, break the psychic connection between them. If this does happen, the child feels unloved, rejected, and miserable; it is a terrible thing for him to feel all alone. Since he cannot be so "bad" as to deserve isolation from his parents' affection, he feels resentful and uncooperative—an attitude which scarcely fits him to profit from the experience. Psychologically, the feeling of rejection causes many other undesirable results in the emotional life of the child. Psychiatrists find childhood rejection to be responsible for very serious emotional problems in many adults. Why do children so intensely need unconditional acceptance and love from their parents? Perhaps an evolutionary necessity to learn causes this, and they must learn first from their parents. The channel of communication on every level must be open so that not only may the lighting up of *manas* occur, but the lighting up of the emotional nature as well.

"Consistency" is the key factor in effective discipline as it is in many other aspects of the parent-child relationship. It is essential that the parent make this idea the hallmark of every word and deed—so that act follows promise without exception, whether the promise be that the child can go with his parents to the show "next time" they go, or that he will be spanked whenever he throws dirt at other children. Idle threats of punishment confuse a child and prematurely assure him that he's his own boss. It is no wonder that there are so many children who "simply don't listen to a thing mother says" because what mother says has no certain relevance to the children's lives. Such children are considered spoiled and undisciplined, and they are unwelcome wherever they go.

Again we discover an intense need in the child for dependable guidance. A theosophical explanation for this is that it is the soul's task in a new body to try to gain control of all phases of its instrument. An ego reincarnates in a particular family for more than one reason, but certainly one of them is to help in this endeavor. It is the parents' duty to offer discipline in a form that the child can comprehend and can learn from. He must undertake strenuous disciplines of his own mind and emotions; like other educators, in other words, he must be able to explain problems clearly, which is never easy.

SEEDS AND SEEDLINGS

A Sine Qua Non in Theosophy

[The short articles comprising this series are derived from characteristic talks given during the years 1915-35. As often as practicable, the words of the speaker have been used without change, in the hope of conveying some of the force originally imparted to the ideas. —Editors.]

TRULY human hearts have ever responded to the idea of Brotherhood; the very sound of the word has power to invoke in us a feeling of beatitude. Yet if Brotherhood is to be more than an ideal—albeit an ideal which has thrilled idealists and humanists throughout the ages—it must be shown to have its roots in the very nature of existence.

The theosophic conception of Brotherhood differs from all former historical expressions of the idea by being universal in scope. Former attempts to establish a Brotherhood among men have been restricted to one group, one nation, one race, one religion. But the theosophic ideal of Brotherhood relates to all men—members of all races, of all religions, of any and every degree. The vastness of this conception needs a universal background against which we many consider its possibilities, its meaning for us, personally. Just such a universal background is provided by the fundamental propositions of Theosophy.

If we were seeking some phrase that would fit alike the smallest conceivable particle in the universe and the highest being we could imagine in the universe, and the whole universe itself, what better phrase could we use than a kind of perpetual motion machine? What is man, physically and metaphysically, but a kind of perpetual motion machine? And an atom is the same thing. This brings clearly before us the fact that the universe is in perpetual motion. Yet besides this *perpetual* motion, which is frictionless, there is intermittent motion, which is frictional. From this latter kind of motion come all our sorrows and all our joys. Our attention is so centered on that form of motion—which comes and goes, and in coming and going produces pleasure and pain—that it is very rarely indeed that a man divorces himself from the temporary aspect of activity to consider the infinite, eternal and ceaseless side of this subject of motion. Yet this is one way to express the *first* fundamental proposition of Theosophy—Eternal, Ceaseless Motion.

Whatever our conception of God may be, it is perhaps best put in the phrase of an intelligence, ceaselessly operative. Now what is there in Nature that we are acquainted with that most nearly fits that definition? It is that other conception which we call Law: the *second* fundamental proposition of Theosophy. Law is everywhere operative, setting limits to the energic efforts of any being or any mass of beings. When the invisible horizon of any expenditure of energy from within outward is reached, Law says, "Thus far shalt thou go and no farther." One of the most graphic pictures of the operation of law—whether as regards the motion of an atom or of the so-called inorganic mass that constitutes the mineral kingdom, or of any organic activity—is the Circle Pass Not.

Many of us tend to identify ourselves, in our thoughts and desires, in our memories and hopes, in our imaginings and fears, with temporary actions. Yet are we so sure that this is a correct ascription of our real nature? For there are others who identify themselves with bodily action and activities, which are ever in flux—while the *man* is the same yesterday, today, and tomorrow. Then, there are still others who identify themselves with that kind of action which we denominate in a broad way by the term "the mind." Yet there is not one of us who is not witness that his mind this minute is not the same as it was ten minutes ago. We know that we have the capacity, as we call it, to change our minds: we have done it many times in the past, and feel sure that before death supervenes, we shall change our minds many times in the future. The man-who-thinks, however, continues to be the same entity, regardless of his changes of mind. So it is with all action, as we customarily think of "action."

When, however, we think of action in terms of *ceaseless* motion, in terms of infinite yet present law; when we think of it as operative intelligence, beginningless and endless, we shall find a much greater kinship between the Self in us and the ceaseless motion of the Infinite, than between the Self and the finite motions; we shall see a far closer affinity between the Self in us and what we call Law, than between the Self and what we call our actions.

We often hear it said, "So and so is a law unto himself." That is a true statement; for, as a matter of fact, each being is not only *a* law unto himself, but he is *the* law unto himself, within certain limits. For example, since no man can be made to believe what he is set against believing, he is a law unto himself as to what he shall or shall not be-

lieve; since no man can be made to like a thing that he does not like, he is the law unto himself as to what he shall like or what he shall dislike; since no man can be coerced into giving his attention in any direction that he does not choose to, he is a law unto himself in regard to his choice, or volition, or motive. *These* forms of action proceed from within, from the very Self, the "I."

Thus people talk about Law or Fate or Free Will as if they were different operations. But they are the same road—traveled in different directions. If a man travels in one direction, the weight of all Nature is against him; and he calls this Fate. If he travels in another direction, the energic evaluation of Nature constantly supports his expenditures, fills the vacuum; then he calls this Free Will. And, always, we ought to realize that since we have bodies, we must be finite in regard to matter; and always, since we can extend the receptiveness of our senses just so far, our perceptions are circumscribed. The horizon is variable —but there is always a horizon. The same is true of our minds. One man has a wider range of thought; another man has stronger desires; a third man has more exquisite finesse in feeling. But however wide the circumference, there is still a horizon.

Now what we call Matter is in fact the *horizon of action* for any being. If we can get that conception, we will be able to see that matter is not what we *see,* but what we do *not* see. It is just like light and darkness: light is what we see, and darkness is what we do not see. It is just like knowledge and ignorance: knowledge is what we know, and ignorance is what we do not know. So, in terms of consciousness, Spirit is what we see, and Matter is what we do not see. In other words, Matter is the *limitation of perception* in any direction, physical or metaphysical. To get this point of view, is to enable us to consider that temporary actions—the individual sphere of discordant and inharmonious actions—are what prevent our vision of the eternal motion of Life itself.

No man can imagine a time when there was no Life, nor a time when Life of every kind shall cease to be. Our confusion arises from thinking that the Life in this body is separate from the Life in another body, or in the apparently void space between two bodies. Yet a little reflection will convince a man that the Life that is in himself is no different from the Life in any other being; for the proof of Life, externally speaking, is discriminative reaction to impulsion given; and everything in Nature reacts in its own degree.

So, the realization that the source of all is One Life, and that all Life flows from that one source, is the basis of Brotherhood in an eternal, universal sense—the *third* fundamental proposition of Theosophy. When we love our "brother," we pour out all our energy of thought and of will and of feeling towards him for the sake of communion with him. But suppose we hate a man—what then? The energy, the force, the flow of our soul goes out to him in order that we may destroy him. There is no difference in the energy; the difference is in the direction given. But the powerful impact of the accumulated capacities and powers of untold habitual excesses in hatred will make us stumble again and again, until we *see* that the difference between love and hate is not in the object but in ourselves; that the difference between love and hate is not in the energy discharged, but in the direction given. When that realization comes, the immense accumulation of soul energies that have been poured in one direction will be changed; and little by little, with ceaseless effort, the one who was formerly a hater becomes a lover, a "brother," eventually a Christ.

The life in man, because it *is* Life, demands free expression. The divinity in man, because it is divine, demands the right to choose for itself. The Theosophical Movement throughout all the ages is nothing in the world but the ceaseless struggle of the involved soul for freedom of thought, liberty of conscience. One of the great difficulties of our civilization, no matter what we call ourselves individually or collectively, is trying to enforce our ideas as to how things ought to be done *by compulsion* on others. Christ did not try to force anybody; Buddha did not try to force anybody; the wise father and mother do not try to force their children. The moment you coerce, compel the will, the mind, the conscience of another, you no longer have a "man" —you have a present slave and a potential rebel.

So the Theosophical Society, established by H. P. Blavatsky in 1875, had for its first object the formation of a nucleus of a Universal Brotherhood of Mankind, without distinction of race, creed, sex, caste, color, or condition. Yet, if a quarrelsome man sees intellectually that Theosophy is true, and joins the Society, does that make him a member of a Universal Brotherhood? No; he has first to quit being quarrelsome. If a man whose disposition is vain, envious, malignant, sees that the teachings of Theosophy are scientifically exact as far as he can measure them, and yet does not reform his own attitude toward others, he does not enter into the Universal Brotherhood, the Concert of Nature.

What good then has Theosophy done him? None.

The difficulty, once a universal platform of Brotherhood is taken, lies with the individual man. In spite of ourselves, we are saturated with the idea of a vicarious atonement, the idea of miracles, the idea of special dispensation, the idea that there is some way and some place in Nature by which we can reap without sowing. The result is that, though every man knows that to get the fruits of unselfishness, he has to be unselfish; and that to get the fruits of knowledge, he has to use it for the good of those who surround him; and that to increase his powers, he has to exercise them; yet he does not *do* it.

Those who join the Theosophical Society have the eternal, the universal platform upon which is erected the whole structure of Life. But do they embody that structure in themselves? Christ ate and drank and lived and moved and walked and talked with publicans and sinners, with friends and foes, with the good and the bad. He saw what they were mentally and morally; but he *knew* what they were spiritually—Souls. And he dealt with them as souls. It is this knowledge of the *identity of souls* that a man must experience within himself if he is to take his "first step" toward a realization of Universal Brotherhood.

The teachers of Theosophy have stated unequivocally that he who condemns another is *no* Theosophist. We do not prove ourselves Theosophists by what we *say* we are, but by what we *do* and by what we do *not* do. "Every action without exception is comprehended in spiritual knowledge. Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. As the natural fire reduceth fuel to ashes, so does the fire of knowledge reduce all actions to ashes." Contrariwise, if we are unable to reduce all actions (our own and others') to ashes, and scatter them to the winds of Karma, we are not seated in the bark of spiritual knowledge.

Yet this high standard is for our own personal use; it is the measuring rod of our *own* shortcomings. No man has the right to hold the yardstick against another.

ON THE LOOKOUT

New Approach to Religious Education

Lookout seldom has the pleasure of wholeheartedly endorsing a program of religious education, but an exception must be made in noting "The New Beacon Series in Religious Education." This pamphlet, published by the Council of Liberal Churches (Universalist-Unitarian), explains the objectives of its "new kind of religious school":

> The usual Bible-school approach to religious education rests on the belief that our human nature separates us from God; that certain of our natural urges and interests inevitably lead us away from God and the good life. Therefore the belief has been that children must look beyond their everyday lives and find God in a supernatural book. . . .
>
> Because we are confident that our human experience can be trusted, we believe that children should first examine their own small worlds to learn what God is like. With such a start a religious philosophy can grow naturally as children grow, and it can be intellectually sound and emotionally rich at every level of their development.
>
> In order, therefore, to plan a program for the new kind of religious school, we have studied growing children to discover the types of experiences that come naturally to them at various ages—experiences potentially rich in religious qualities. We have tried to discover the types of questions that their natural wonderings lead them to ask in the process of growing up that are in essence *religious* questions.

What is a Religious Experience?

> Religious experiences need not be different from other experiences; any experience has a religious quality if it touches the inner core of the individual personality, strengthens it and encourages it to go on. Any experience is religious when it gives a person deeper insight into his own motives for action, his good actions and his mixed up "bad" actions. Any experience may be religious if, because of it, a person is able to relate himself to other people in ways that are mutually satisfying.
>
> We call an experience religious when it leads a person into intimate relationships with nature, to appreciate her variety, her vitality, and her dependability. Any experience has religious qualities when it awakens a child to wondering, questioning, searching.

No Ground for Disagreement

"The new religious education rests on the belief that by our human nature, rather than being *separated* from God, we are bound together

with God. It holds that man is a natural child of the Universe; that what men have called God is the life force that sustains both us and the living Universe that surrounds us." The reading material chosen and the emphases of the approach rest on broad, unsectarian principles:

> As children develop their first discriminating understanding of the long ago and the far away, some of their most moving religious experiences may come when they see the thread that binds together their own wonderings with those of men and women of long ago who walked fearfully, but wonderingly, upon the earth.

THE THREAD THAT BINDS

> In all cultures men's keenest thoughts, deepest longings, most haunting fears, and boldest affirmations about life's meanings have been expressed in legend, folk tale, and myth. The lives of their heroes have been told and retold. Accepted ways of getting along with one another have been preserved in precept and in codes of law. In many instances much of this material has been written down, collected, edited, and re-edited. These are the sacred literatures or Bibles of the world, often considered by the peoples that have produced them as the very word of God. . . . We want young people to study the Jewish-Christian Bible as a human document, containing crudely primitive ideas as well as profound words of wisdom that transcend time. We want them to know something of the other Bibles of the world too.

Thus, in the Beacon Series we find an approach and an emphasis not unlike that of Theosophy School: the foundation in universal principles—the eternal verities—while applications and implications are drawn from stories and daily experiences. As *Manas,* Aug. 7, points out: "The whole series rests upon the conviction that essential religion cannot be contained or confined in terms of a single creed, especially if that creed claims exclusive possession of the truth."

THE OPPOSITE APPROACH

Diametrically opposed to the Beacon Series' approach, however, is that of certain Protestant Fundamentalist sects and the Roman Catholic Church, which advocate the method of indoctrination. The Los Angeles *Times,* June 8, notes Father John B. Sheerin's response to what he considered a charge of "brain-washing," made by a Protestant minister. Father Sheerin, editor of the *Catholic World,* says:

> Catholic educators are deadset against "brain-washing." But they are strong for controlled education. . . . Controlled education is the only education worthy of the name. It tells children why they are here and where they are going.

There are those who might feel that to *tell* children in so dogmatic a way is tantamount to washing all other ideas out of their minds.

Remnants of Ancient Lore

Two recent articles (one in *Life* for May 13, by R. Gordon Wasson, a New York banker; the other in *This Week,* Los Angeles *Times* supplement for May 19, by his wife Valentina P. Wasson, M.D.) have given wide publicity to the effects of a species of wild mushroom found in the Mixeteco mountains of southern Mexico. Of particular interest to Theosophists, however, is the research which finally led Mr. Wasson to join in the communal tribal rite of eating the "divine mushrooms." Mr. Wasson says in *Life*:

> We discovered that each Indo-European people is by cultural inheritance either "mycophobe" or "mycophile," that is, each people either rejects and is ignorant of the fungal world or knows it astonishingly well and loves it. The great Russians, we find, are mighty mycophiles, as are also the Catalans, who possess a mushroomic vocabulary of more than 200 names. The ancient Greeks, Celts, and Scandinavians were mycophobes, as are the Anglo-Saxons. There was another phenomenon that arrested our attention: wild mushrooms from earliest times were steeped in what the anthropologists call *mana,* a supernatural aura. The very word "toadstool" may have meant originally the "demonic stool" and been the specific name of a European mushroom that causes hallucinations. In ancient Greece and Rome, there was a belief that certain kinds of mushrooms were procreated by the lightning bolt.

Myth Defies Cultural Boundaries

> We made the further discovery that this particular myth, for which no support exists in natural science, is still believed among many widely scattered peoples: the Arabs of the desert, the peoples of India, Persia and the Pamirs, the Tibetans and Chinese, the Filipinos and the Maoris of New Zealand, and even among the Azpotecs of Mexico. . . . All of our evidence taken together led us many years ago to hazard a bold surmise: was it not probable that, long ago, long before the beginnings of written history, our ancestors had worshiped a divine mushroom? This would explain the aura of the supernatural in which all fungi seem to be bathed.

The Cornerstone of Magic

It was among the "untutored country folk," in the "folk legacy of the family circle," that Mr. Wasson and his wife searched for the lore of the "fungal world." For it is here, as H.P.B. says, that bits of ancient

knowledge are preserved. The knowledge of the fungal world is but one branch of the great body of wisdom familiar to the ancients. For example, H.P.B. says in *Isis* II, 589:

> There are occult properties in many minerals, equally strange with that in the lodestone. . . . Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

GLIMPSES THROUGH THE VEIL

Mr. Wasson's first experience of the effects of the "divine mushrooms" came when he shared in traditional communal rites of the Mixeteco region. Various devices used to quicken the response of emotional and psychic nature: incense, candles strategically placed, and rhythmic hand-clapping, which had unusual resonance, by the two *curanderas* (shamans), a mother and daughter. The ceremony, which had begun in mid-evening, ended at midnight and the candles were snuffed out. Soon the visions started. These, says Mr. Wasson, "were in vivid color, always harmonious. . . . It seemed as though I was viewing a world of which I was not a part and with which I could not hope to establish contact. There I was, poised in space, a disembodied eye, invisible, incorporeal, seeing but not seen." Later, Wasson pondered:

> At all times there have been rare souls—the mystic and certain poets—who have had access without the aid of drugs to the visionary world for which the mushrooms hold the key. . . . But I can testify that the mushrooms make those visions accessible to a much larger number. The visions that we saw must have come from within us, obviously. But they did not recall anything that we had seen with our own eyes. Somewhere within us there must lie a repository where these visions sleep until they are called forth. Are the visions a subconscious transmutation of things read and seen and imagined, so transmuted that when they are conjured forth from the depths we no longer recognize them? Or do the mushrooms stir greater depths still, depths that are truly the Unknown?

Trance and Samaddi

While it is obvious that hypnogens activate a level of our nature not normally accessible to us, it is equally true that the experiences so induced are not of great "depth." H.P.B. speaks of this difference in *Isis* II, 590:

> There are two kinds of seership—that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes.

Sentient and Supersentient Souls

> The astral principle, or mind . . . is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the *ego,* the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *super*sentient soul. That state is known in India as the *Samâddi;* it is the highest condition of spirituality possible to man on earth.

Such knowledge of the true nature of man is needed in order to minimize the danger of being *fascinated* by the lure of astral visions.

Other Uses of the Mushroom

A few days after Mr. Wasson shared in the ceremony of the mushrooms, his wife, Valentina P. Wasson, M.D., and their daughter partook of several "pairs." (They are always counted in pairs.) Dr. Wasson wished to know if the mushrooms were "merely a dramatic prop with the vivid mental images really produced by auto-suggestion or some other primitive psychological ruse," of if the mushrooms themselves contained "some powerful hallucinatory drug as yet unknown to science." Both Dr. Wasson and her daughter had visions, "all in 3-D and fantastic Technicolor." A footnote to Dr. Wasson's article in *This Week,* written by Jhan and June Robbins, notes the use of the mushrooms to induce specific clairvoyant visions:

During their stay in the remote Indian village the Wassons learned more about the powers of the "divine" mushrooms. They observed that sometimes the mushrooms serve as a postal system. When a villager wanted to know about the welfare of a friend or relative in a distant area, he might go to a *shaman,* who chewed the mushroom, and then delivered reports which the villagers accepted as accurate. The Wassons themselves received a detailed description of the activities and state of mind of their son, thousands of miles away in the States. Although it sounded so outlandish at the time that they smiled tolerantly and dismissed it from their minds, the clairvoyant performance of the mushroom-eating *shaman* proved true!

"Insanity is Chemical"

This statement, made by Dr. Jack Ferguson, of Michigan's Traverse City Hospital (*A Man Against Insanity,* by Paul de Kruif), points up one of the newer approaches to the treatment of insanity—especially in the so-called "incurables." This newer trend began in a small way about forty years ago with the discovery, "accidental and totally unintentional," that sanity *underlies* insanity; with *clinical* proof of H.P.B.'s statement that "the ego is never insane." By a judicious combination of the calming and "booster" drugs *plus* "tender, loving care," Dr. Ferguson brought the 1,000 patients of his locked ward for "incurables" back to sanity. *Not* back to mental health, he is the first to admit, but back to *sanity.* Dr. Ferguson believes that with the "new medicines and Tender Loving Care," all insanity is "potentially curable."

Tranquilizers Bring New Hope

Under the title "Tranquilizers and the mind," Ian Stevenson, M.D., discusses (*Harper's* for July) the use of tranquilizers. He says:

We can speak most firmly about the value of the new drugs for severely ill mental patients, those who usually need hospital care. To tense, excited, and agitated patients the new drugs bring a most welcome serenity without somnolence. In this way they earn their name, "tranquilizers," or the neo-Hellenic one of "ataractics."

In relaxing the patient without stupefying him, the tranquilizers advance considerably ahead of their best predecessors, the barbiturates. The barbiturates can certainly reduce a violent or anguished patient to a tractable state, but in doing so will probably make him insensible. . . . In contrast, the tranquilizers can usually hold a disturbed patient in an intermediate state. With his suffering reduced, he yet remains alert enough to learn from his experiences with those who will try to help him.

From Locked Rooms to Social Contact

> The use of these drugs has transformed many mental hospitals in a fashion which the general public can imagine only with difficulty. Patients who formerly spent their lives in lonely locked rooms, or whose tendencies to violence had periodically to be dulled by electroshock treatments, can once again enter into happy relations with other people. Many patients, although we do not know how many, who would otherwise have remained, have left the hospitals, perhaps forever. Those who remain behind have more contentment than ever before. And still others never have to enter as they might have done before, since some patients who become severely and acutely disturbed can be calmed while remaining at home under the careful supervision of a physician.

Tranquilizers not a Cure for Mental Illness

Dr. Stevenson discusses the two approaches to mental illness, the psychological and the physical, emphasizing warnings and qualifications familiar to Lookout readers:

> The word "cure" ought to have no place in our praise of the tranquilizers. A long sequence of causes underlies all mental illness. The tranquilizers interrupt one of the mechanisms in the production of symptoms, a rather late link in the causal chain. But they can do nothing to alter the more ulterior causes which have started and sustained the stresses which strain the patient. The ultimate causes of most mental illnesses are psychological, and their ultimate solution must be a psychological one.

Human Relationships All-important

> By this I mean that these causes arise in the patient's harmful relations with other people. Which is not to say that the other people are the cause of the patient's difficulties, for harmful personal relations arise much more often in a deficient attitude on the part of the patient than in the harshness of other people toward him. But I believe that only a repair of the patient's relationships with other people— whether through changes in him or in other people—can lead to anything we may call a cure. However, impaired personal relationships bring emotional disturbances which echo harmfully in the mind and body. These then interfere with the patient's ability to communicate and learn, and so they suck him into a cycle of isolation and fear each of which reinforces the other. We can break into such a cycle with our new drugs and also with some of our older treatments. But we do not thereby complete the patient's recovery. We prepare him for it. . . . Tranquilizers . . . make psychotherapy more feasible. And also more urgent.

The Positive Side of Anxiety

The great danger of the "tranquilizer," then, seems to be its accessibility to "the ordinary neurotic in the street." Prolonged unsupervised use of tranquilizers may bring on a black depression known as the "serpasil blues." Even when this point is not reached, there are, Dr. Stevenson says, "distinct disadvantages, in fact positive dangers, to becoming comfortable through chemical means unless other measures are brought to bear on the original sources of tension." He continues:

> Although excessive anxiety can injure us, mild anxiety may stimulate and challenge us. It drives us to take action against our troubles. When we lose anxiety, we may lose our concern to make urgent corrections in ourselves and in our way of living. In this way a few neurotic embers can smolder unnoticed until they burst into the flames of psychosis.
>
> Persons who take these drugs frequently confuse not being unhappy with being happy. No doubt many are so used to being miserable that the relief afforded to them deserves in their opinion the name of happiness. But this is to compare the effects of tobacco with those of a sunset or symphony. . . .
>
> One cannot suppress anxiety without also reducing regard for other people. Much love comes from suffering. And the tranquilizers, like alcohol, numb not only psychic pain, but also love. Thus the widespread use of these drugs expresses—and may also dangerously promote—both the loneliness and the callousness of our crowds. Perhaps this country needs a pill not to remove care, but to increase it.

A Necessary Distinction

"Suffering" is properly regarded, from the theosophic point of view, as being an inevitable accompaniment of psychological "metempsychosis." Anxiety is certainly both useless and destructive if focused on the fear of personal loss, but to be "anxious" (eager) to fulfill one's obligations to life contributes to the making of a consistent ethical philosopher. Our scientific students of human nature, however, seldom make this distinction, even though they point out that a constructive state of anxiety leads to evolutionary advance, whereas complacency leads to stagnation.

Another Voice Defends Anxiety

Anthropologist Margaret Mead cast "One Vote for This Age of Anxiety" in the New York *Times* Magazine for May 20, 1956. Dr. Mead outlines the ground for discussion:

> When critics wish to repudiate the world in which we live today, one of their familiar ways of doing it is to castigate modern man because anxiety is his chief problem. This, they say, in W. H. Auden's phrase, is the age of anxiety . . .
>
> Whenever an age is characterized by a phrase, it is presumably in contrast to other ages. If we are the age of anxiety, what were other ages? And here the critics and carpers do a very amusing thing: They let us assume that other ages, other periods of history, were somehow the ages of trust or confident direction.

Dr. Mead attacks the assumptions of these carpers: the South Sea Islander who "simply sat and let bread fruit fall into his lap, the simple peasant, at one with the fields he ploughed and the beasts he tended, the craftsman busy with his tools and lost in the fulfillment of the instinct of workmanship." Out of her first-hand knowledge, Dr. Mead disagrees:

> Certainly if we observe and question the savages or simple peasants in the world today, we find something quite different. The untouched savage in the middle of New Guinea isn't anxious; he is seriously and continually *frightened*—of black magic, of enemies with spears who may kill him or his wives and children at any moment. . . . He goes warily, day and night, taut and fearful.
>
> As for the peasant populations of a great part of the world, they aren't so much anxious as hungry. . . . They are hungry, cold and, in many parts of the world, they dread that local warfare, bandits, political coups may endanger their homes, their meager livelihoods and their lives. But surely they are not anxious. . . . Anxiety is the appropriate emotion when the immediate personal terror . . . disappears.

Not so Bad as One Supposes

In the world today, says Dr. Mead, "there is not the personal, immediate, active sense of impending disaster that the savage knows." Instead—

> The kind of world that produces anxiety is actually a world of relative safety, a world in which no one feels that he himself is facing sudden death. . . . The anxiety exists as an uneasy state of mind, in which one has a feeling that something unspecified and undeterminable may go wrong. . . . Anxiety tends to be without locus; the anxious person doesn't know whether to blame himself or other people. He isn't sure whether it is the Administration or a change of climate or the atom bomb that is responsible for this undefined sense of unease.

MENTAL SELF-HELP GROUP

In an article in the Chicago Sunday *Tribune* Magazine, April 14, a woman who had been in a private mental hospital intermittently for nineteen years tells how sheer terror of the "booby hatch" drove her to one last desperate effort to help herself. Quite accidentally (or so those who do not know of Karma believe), she was invited to attend a meeting of a self-help group for mental patients. She describes the basic approach to the problem:

> We're mentally sick; we accept that. Now what to do about it? Here is our starting point:
>
> The mind plays tricks on us, cheats us, lies to us, brings on symptoms that are *distressing but not dangerous.* We can bear the discomfort. . . . Temper (various kinds) brings on tenseness; tenseness brings symptoms; symptoms go on in a vicious circle unless temper is controlled. . . . Now, instead of analyzing or brooding over the emotional whys and wherefores with fancy names, we use that simple little word "temper" to cover a lot of territory. . . . By spotting it, recognizing it, consciously admitting it to ourselves, we eliminate the symptoms.

WILL SUBSTITUTES FOR DRUGS

"It is amazing," says the writer, "how fast your actual symptoms can disappear when you really believe they are not dangerous." Then too—

> I have learned to *command* my muscles to move, even when my mind says they can't. I start with my vocal cords. I say, "Move muscles; get going." Sounds silly? It works. . . .
>
> Our self-help groups emphasize the importance of being average instead of exceptional. We are taught that it is average to make a mistake.
>
> Doctors never use the word "cured" on mental patients. But I believe that I have been cured—and so have others—by the simple method of learning to use and develop the God-given will power that is in all of us and which in the last analysis is the best remedy yet devised for a troubled mind.

"The human Will," says Mr. Judge, "is all powerful and the Imagination is a most useful faculty with a dynamic force." Self-help ("self-induced and self-devised efforts") demands the use of the will, as these self-help groups so commendably emphasize and demonstrate.

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THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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